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ABSTRACT

This essay examines the ways in which European history, as a discipline, has been influenced by feminist scholarship in the field and by research on gender and sexuality. It explains that historians continue to challenge assumptions that have long obscured women's places in the economic, social, and political histories of Europe, especially in regard to ideological and economic factors that shaped the gender division of labor. The essay goes on to report that feminist historians have been active participants in efforts to rethink European history through the lens of cultural analysis, using the tools of anthropology, literary theory, and cultural studies. It examines recent scholarship on the body, sexuality, and identity in European history, noting that the new literature on sexuality has also included many studies of homosexuality. The essay notes that feminist scholarship has led to critiques of such historical conceptual paradigms as the "golden age" of classical Athens, the Italian Renaissance, and the French Enlightenment, and that women's history has also called other standard historical categories and paradigms--class, modernity, capitalism--into question. A 175-item bibliography contains information on general surveys and collections; historiography and theory; economy, society and politics; culture and power; bodies, identities and subjectivities; Internet resources; and other resources. (MDM)

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EUROPEAN HISTORY

Discipline Analysis

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University of Wisconsin, Milwaukee

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WOMEN in the CURRICULUM

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**National Center for
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PREFACE

Since the 1970s feminist and multicultural scholarship has been challenging the traditional content, organization, methodologies, and epistemologies of the academic disciplines. By now this scholarship is formidable in both quantity and quality and in its engagement of complex issues. The National Center for Curriculum Transformation Resources on Women is therefore publishing a series of essays that provide brief, succinct overviews of the new scholarship. Outstanding scholars in the disciplines generously agreed to write the essays, which are intended to help faculty who want to revise courses in light of the new information and perspectives. Each essay is accompanied by a bibliography that includes references for further reading, resources for the classroom, and electronic resources.

Elaine Hedges

Series Editor

EUROPEAN HISTORY

Feminist critique of European history, as with the feminist critique of so many other fields, began with an assertion that women were part of that history, and that history which did not include women's experiences was incomplete. Thus the earliest feminist scholarship was primarily in the field of women's history, unearthing the lives of women from new sources in archives and libraries and rereading more traditional sources to discover or highlight what they said about women. This scholarship led to a critique of that most basic of historical conceptual categories—the historical period—as the "golden age" of Athens, the Italian Renaissance, and the French Enlightenment were increasingly problematized once the experiences of women were included. Women's history also called other standard historical categories and paradigms—class, modernity, capitalism—into question. At the same time it became increasingly self-critical, putting greater emphasis on differences among women.

Influenced by scholarship in other disciplines, such as anthropology and feminist literary and cultural theory, some historians have begun to place "gender"—defined as a culturally constructed and often unstable system of sexual differentiation—rather than "woman"—seen as a figure whose meaning is self-evident and unchanging over time—at the center of their examinations of family life, work, and politics. The use of gender as a category of analysis has been adopted by many historians who focus on all areas of

social, economic, intellectual and political history; this is widely viewed as the most significant impact of feminist scholarship. Even studies which explore men's experiences increasingly define these as such rather than universalizing the male experience or viewing masculinity as unproblematic.

The impact of feminist scholarship has not been uniform, however; some historians continue to see the use of gender as a category of analysis as a passing fad, or as something appropriate only for social history. Others invoke "gender" but do not fully develop its implications for their interpretations of the past. Studies have also not been evenly distributed across the European landscape. Because of the early growth of women's history and feminist scholarship in the United States, scholarship on England and Britain still vastly outweighs that of the continent as a whole, particularly in English-language studies. Work on eastern Europe is only beginning, and will no doubt challenge currently-accepted generalizations that are based largely on the western European experience. In the discussion which follows, we have tried to note some of these geographical differences, as well as trace what we view as the main themes and questions which have emerged in the last decade. Feminist scholarship has often challenged the traditional methodological boundaries between research areas as well as periodization, so that our discussion is organized by topic rather than chronology or methodology. Even this division can not be a strict one. One of the key concepts in feminist history is that of intersection—most commonly used in the phrase "the intersection of race, class and gender"—which highlights connections rather than boundaries, but makes any conceptual schema, including ours, less than perfect.

Economy, Society and Politics

Building on the feminist social history of the 1970s and 1980s, historians continue to challenge assumptions that have long obscured women's places in the economic, social and political histories of Europe. Recent work has expanded both the breadth and depth of scholarship in these areas. Within the realm of women's economic role, there has been a shift in the focus of study from women's work—the earliest subject of feminist analysis—to ideological and economic factors which shaped the gender division of labor. A very few studies have also begun to pay attention to the ways in which gender structures shaped economic change, although this has not permeated most histories of issues such as trade and capital development, which remain oddly blind to gender even when the groups they analyze, such as merchants and investors in joint-stock companies, included some women among their numbers. In general, studies of work in the early modern period have nuanced the conclusion of Alice Clark—that capitalism was largely detrimental to women—both by pointing out that many of the features of women's work attributed to capitalism were there in much earlier periods, and that the differences among women based on such issues as marital status, age, number and ages of children, and residence, make such general conclusions meaningless.

New studies of women, work, and the family economy in the modern period have increasingly addressed the historiographical "periphery" of Europe, such as Ireland and Russia, as well as sites of European imperial conquest. Many of these studies have also reconsidered the chronologies of "modernization" that shaped earlier studies on this topic. These efforts have resulted in many new works on women, work and family in "modern" rural contexts as well as new writing on women's work and family lives in

previously unexamined urban industrial settings. Studies of both pre-modern and modern Europe attend to the complex interconnections between urban and rural societies established through women's work lives, migration patterns, and family structures.

The family remains central to feminist historical inquiry in other ways as well. Many historians, for example, have recently examined the nature of women's identities and activities as mothers in the past, particularly in the context of urban communities and the networks of solidarity and surveillance that subtended them. Studies of women, law and the family have also proliferated. Here too, recent scholarship has pushed geographical boundaries toward eastern and northern Europe, as well as European colonial settings, while also expanding the history of "law" to include both everyday interactions with authorities and the dramas of the courtroom. As the notion of "political" has been broadened to include anything having to do with relationships of power, both formal and informal family relationships—between wives and husbands, children and parents—have been examined for their political content and ties to notions of public order. The links between gender and public order or social discipline has been a particular thrust of the newer scholarship on the Reformation, which explores the reciprocal influence of religious ideology and actual political and social institutions such as guilds and the family.

Historians also continue to examine women's place in more traditionally defined political events, structures, and campaigns. The sixteenth century saw an extensive intellectual debate about female rulers—caused in part by dynastic accidents which led to unusual numbers of women ruling—which has been analyzed by several authors; among rulers themselves, Elizabeth I has merited the most attention because of her peculiar status as an unmarried

queen. The English Civil War has been the focus of several studies because of the egalitarian rhetoric of some of the most vocal groups and the activities of non-elite women in political activities such as petitioning and writing pamphlets. In the modern era, studies of feminist movements and individual feminist leaders, as well as new work on women in philanthropic societies, reform movements, labor organizations, left-wing politics and militant work actions build upon earlier efforts to restore women to established narratives of politicization, organization and activism. Similarly, historians have also been stressing the centrality of women's participation in and experiences of the events that structure mainstream accounts of modern European history, including revolution, world war, and the creation of fascist and communist states in the twentieth century. Of particular note, the 1989 bicentennial of the French Revolution has inspired significant new work on women in the old regime and the revolutionary era, while the fiftieth anniversary of the European liberation has stimulated new scholarship on women and World War Two, particularly histories of women's experiences under fascism and Nazism and their participation in resistance movements.

While much of this newer writing on women in the economic, social and political histories of Europe adheres to the approaches mapped by earlier generations of feminist scholars, a significant body of work has also challenged received research agendas and categories of analysis. Two trends deserve particular mention here. First, in the past ten years, feminist historians have launched a sustained attack on the notion of "separate spheres," documenting the many ways in which "public" and "private" have intersected in the modern era, as well as the political and cultural struggles that lay behind efforts to describe separate spheres in the past. This challenge has also led

many historians to turn their attention to the place of the state in women's lives. Research on the state—both the early modern emerging nation-state and the modern welfare state—is one of the liveliest areas of current feminist historical scholarship, bringing the "personal" and the "political" together in new ways.

Even more important, a growing number of historians have begun to question the analytical categories long used in these areas of study. What, they ask, did "women," "work," and "family," mean within the cultures of the past? How might popular understandings have departed from official renderings of sexual difference and its meanings? Where and when did women's identities as "women" intersect or conflict with other historically meaningful identities like "worker," "subject" or "citizen"?

Culture and Power

Feminist historians have been active participants in current efforts to rethink European history through the lens of cultural analysis, using the tools of anthropology, literary theory, and cultural studies. The place of culture in the construction of gendered class identities, for example, has become a dominant issue in feminist studies of the working and middle classes. The ideology and practice of middle-class domesticity, representations of women of different classes in written texts as well as in visual and oral culture, and the importance of sexual difference in organizing—and undermining—elite and popular cultures are just some of the topics of recent consideration. Similarly, newer studies of culture and class formation have questioned the existence of uniform and consistent constructions of difference in the past, focusing their analyses on the tensions and contradictions suffusing both gendered articulations of

class and socially-delimited understandings of gender. Arguments about the instability of the boundaries between public and private, elite and popular, religious and secular, and masculine and feminine have likewise become trademarks of recent feminist work on culture and history.

The study of culture and class has also led feminist historians to explore gender and the culture of consumption, one of the most fertile research areas at present. Beginning in the 1980s, feminist scholars have argued that gendered patterns of consumption have been as important in the creation of modern capitalist societies as gendered modes of production, particularly in the formation of middle-class culture and consciousness as well as in the creation of a mass consumer society. Recent studies have developed these arguments, examining women's experiences as consumers as well as the visions of sexual difference and female sexuality that came to saturate magazines, expositions, department stores and advertisements.

These same issues mark recent work on the history of women's reading, writing and education. Some feminist historians, for example, have offered arguments about women's particular qualities as consumers of the written word, exploring the implications of gender differences in literacy and tying reading practices both to the reinforcement of the culture of domesticity and to women's efforts to escape it. Another approach focuses on the form and content of printed materials intended for feminine use, such as schoolbooks, novels, and advice literature. The educations and experiences of women teachers, analyzed as both objects and agents of "feminine" instruction, have also claimed historians' attention of late, along with the creation and operation of institutions devoted to girls' education by religious orders and to the moral re-education of wayward or criminal girls.

The questions raised by women's writing have perhaps attracted the most scholarly attention in recent years, with research facilitated by large numbers of reprints and editions of women's works. For some historians, women's writing appears to provide a crucial window onto the cultural construction of gendered subjectivity or how women are constituted as knowing beings within the cultural order of their day. While one common approach calls for historians to search texts by women for signs of a uniquely feminine mode of authorship, others use the same materials to show that the boundaries of accepted female identities are both constituted and transgressed through the production of the written word. The domestic novel, women's travel accounts, and feminist social analysis are three genres that have been especially important to historians interested in the gendered politics of language and authorship in the modern period, and women's religious writings and translations have been the focus of many medieval and early modern studies.

Exploring the nexus of gender, writing and politics has proved no less important for feminist historians participating in the debates on the history of political culture in Europe. One branch of this scholarship analyzes the ways in which rhetorical oppositions between the masculine and the feminine, metaphors of family, and often images of sexuality have functioned as essential elements in European social critique and political discourse beginning with the Italian Renaissance. Other scholars, focusing largely on the French Revolution and its antecedents, stress women's interventions in the creation of modern political culture as the authors of tracts or as the moving force organizing eighteenth-century salon society.

Men's ideas about women were one of the earliest areas of research in women's history, and this has been a topic of surprising resilience for the medieval and early

modern period; within the last several years there have been a number of collections which bring together in modernized language and type font male opinion about women, particularly in England. Much rarer are studies which integrate a man's ideas about women and marriage with his opinions on other issues, viewing these as an intellectual whole. This has allowed feminist scholarship in early modern intellectual history in particular to remain quite ghettoized. Not only are the ideas of men regarding women not linked with their ideas about other things, but the thoughts of women on most issues never make it into standard histories of the topic, but remain marginalized in discussions of "women philosophers" or "women humanists."

Scholarship on the Protestant and Catholic Reformations is also somewhat bifurcated, in that there is a great deal of research being done on all aspects of women's roles and ideas—here the emphasis is at least no longer on men's ideas—but this scholarship has been better integrated into studies of the social aspects of religious change than into studies focusing on intellectual aspects. Medievalists seem more comfortable with integrating women's religious ideas into general histories than do early modernists, perhaps because in the medieval period there are so few individuals of either sex whose ideas were written down. For medievalists, feelings of marginalization have come from another source—feminist historians of the modern period, who have, until very recently, tended to downplay or ignore the importance of religion in shaping women's lives, and who have thus been uninterested in the institutions and experiences through which medieval or early modern women most often found their voice.

One would assume, given the fact that women vastly outnumbered men among those persecuted for witchcraft in the early modern period, that questions of gender would have been prominent among the huge numbers of studies

of the witch craze published in the last several decades, but this has been an odd omission. Only very recently have a few historians begun to focus primarily on the women who were witches and who accused others of being witches, and have discovered that motherhood, rather than midwifery or sexuality, was a major theme in accusations and trials.

Almost all of the questions about culture, difference and power that have been posed by feminist historians converge in the recent explosion of literature on gender, colonialism, and empire, particularly that done since the Columbus Quincentenary of 1992. Two trends deserve particular mention here. First, feminist scholars having been asking new questions about the roles and experiences of European women—travellers, observers, officials' wives, missionaries—involved in colonial ventures, focusing in particular on the tension between European women's complicity in building empire and on the ways white women may have also helped destabilize prevailing structures of imperial domination. Other new studies suggest that white European women's place in the colonial and imperial world was marked by both subordination, defined by sex (and sometimes class) within white European colonial society, and domination, justified primarily by racial difference. Many of these historians are also attempting to counter the eurocentrism they see in earlier works on women and empire by studying the complex relations between Europeans—both male and female—and indigenous populations, particularly indigenous women.

The second main approach explores empire itself as essentially comprised of gendered institutions, ideologies, and practices. Here feminist historians—for the modern period, primarily those working on the British empire—have drawn upon recent work in postcolonial theory and subaltern studies, as well as feminist theories of difference

and power. Work in this area includes studies of imperial discourse, the relationship between feminism and imperialism, gendered and sexualized representations of the colonial "other," and the ways empire informed the cultural construction of masculinity, femininity, maternalism and domesticity in the colonial context as well as in metropolitan Europe. Greater attention to interactions with subaltern cultures has also proved critical to broader feminist revisions of imperial history. Studies of how European and indigenous ideologies of gender both reinforced and contradicted each other, or the relationship between gender and "resistance" in the colonies are just two examples of newer work in this field. Tensions about eurocentrism nonetheless contrive to suffuse scholarly debate on these questions, while the predominance of scholarship on the British Empire threatens to cast larger questions about gender and empire in terms of the British experience alone.

The Body, Sexuality and Identity

One of the most important new areas of inquiry in feminist research on modern Europe is the history of the body. The assertions of both psychoanalysis and some post-structuralist feminist theory about the unchanging nature of the body and its role in the creation of the self have been answered with a number of studies exploring the history of ideas about the body. These works have pointed out the ways in which ideas shaped understanding, experience, and treatment both for individuals and their bodies and for the medical and scholarly world; the most extreme position argues that the body really *was* different in earlier periods because it has no reality apart from the way in which it is perceived. Other recent works in this field, influenced by feminist critiques of science and its history, ad-

dress the ways the body, and especially the female body, has served as a central site for contests over knowledge, power and authority in the modern era. Two main themes predominate in this growing literature. First, feminist historians, many writing in dialog with Michel Foucault's work, have been exploring how medically-defined "deviant conditions" such as madness or hysteria have mapped—and been mapped onto—the female body since the Enlightenment. Other scholars working within this frame have similarly examined the variety of ways the female body has been "disciplined" by the development of "expert" knowledges. These historians have investigated topics ranging from the exclusion of women from professional science to the development of strict physical regimens in schools and reform institutions for girls to the articulation of new gendered norms of care and self-control in advice literature aimed at the middle classes.

Other recent feminist work on the history of the body explores both medieval and post-Enlightenment efforts to read the human body for signs of irreducible "natural" difference, including sexual, racial and social difference. This interest in difference and the body as a privileged site in power relations has also informed recent studies of medicine's role in social, legal and imperial policy, as well as accounts of the medicalization of modern European society and politics more generally. For the premodern period, explorations of the history of medicine have pointed to the changing role and status of women as medical practitioners, providing—sometimes idealized—examples of an alternative "women's medical culture." Studies of the modern period often focus on the politics of the female body as a reproductive body, bringing questions of gender, culture and power to bear on the history of eugenic movements, debates over contraception and abortion, family policy, reproduction and the state, and the

power of "maternalism" in both feminist and anti-feminist politics.

Interest in the history of the body has also been fed by a spate of new work on the history of sexuality. Among medievalists, the most influential work has been that analyzing the interface between religion and sexuality. Scholars of the early modern and modern periods have pursued questions about the policing of sexuality in the past, expanding this area to include studies of class and religious differences and aspects of popular sexual control, such as mutual surveillance and the protection of neighborhood reputation. Another branch in this new scholarship on gender and sexuality has expanded the literature on "official" authority, such as medical opinion, the police, the justice system, and the wide range of secular and religious institutions devoted to moral order. Other historians have taken these questions to the scholarship on central and eastern Europe as well as on areas of European imperial domination, where race and ethnicity become important categories of analysis as well. Prostitution, earlier rescued from one-dimensional histories of immorality by feminist scholars who studied it as a form of women's work, emerges as one of the most vital areas in the new history of sexuality. Some scholars have recently devoted particular attention to the policing of prostitution, while others read the prostitute as a cultural figure or trope in the debates on the boundaries of the urban community in the sixteenth century or the ills of modernity in the nineteenth. They also explore artisanal, working-class, and bourgeois attitudes toward the female prostitute as part of larger cultural anxieties about the gendered boundaries of the "normal" and the "respectable."

This new literature on sexuality has also included many studies of homosexuality, as historians have attempted to trace the history of men and women's homosexual expe-

riences and practices in the past, seeking evidence of the formation of gendered gay identities apart from "expert" knowledge. This research—particularly but not exclusively for the premodern period—has been criticized for its concentration on male experience, a concentration often justified by the lack of many sources referring to homosexuality among women and the ambiguous nature of some that do exist. This is beginning to change, but the number of studies of the period before the eighteenth century is still so small that no consensus has emerged about issues such as lesbian identity or lesbian culture.

Questions about the history of the body, sexuality, and anxiety about appropriate boundaries have also stimulated new work on the history of the subjective self. Here, feminist historians have demonstrated a new interest in considering "the individual" in history, an approach long criticized as perpetuating the definition of history as the story of great men. Employing the tools of social and cultural analysis, and at times drawing on psychoanalytic theory as well, some scholars have begun to write a different history of the individual, one that examines ordinary people as the subjects of embodied—and gendered—experience, as well as the individual and collective construction of identity. Many of these studies are "micro-histories," reading complex levels of meaning from one event or from the life of one individual. Not surprisingly, the history of sexual identity has become a vibrant theme in this new literature, joining the history of the body to questions about desire, culture, identity and social relations. Other work in this subfield explores the construction of marginal or transgressive selves through practices such as cross-dressing, while other studies attempt to trace the cultural and psychic "making" of subjectivities across the lines of gender and class. Feminist scholarship on female identities and selves has also sparked interest in "denaturalizing" mascu-

linity; an increasing number of works, for example, have been exploring the production of male identity in the intersecting worlds of work, leisure, domesticity and politics. On the whole, scholars concerned with gender and the history of subjectivity have tended to mine diverse moments of cultural crisis such as war and its aftermath for their effect on the received categories through which men and women of different nationalities and social classes attempted to read themselves, their relations to others and their place in the world.

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Internet Resources

H-Women — an electronic newsgroup and bulletin board on women's history.

H-Net — a newsgroup and bulletin board addressing history more generally.

H-Teach — devoted to the teaching of history.

Med-Fem — newsgroup and bulletin board on medieval women.

H-Review — electronic book reviews in history.

* To subscribe to these newsgroup lists, send the following e-mail message to listserv@uicvm.uic.edu:

sub H-Women [or other list name] firstname surname school

Other Resources

There are now several scholarly journals that focus solely on women's history or that include a significant number of women's history articles in a broader women's studies format. The most important of these are *Feminist Studies; Frontiers; Signs: A Journal of Women in Culture and Society; Gender & History; Women's History Review* and *Journal of Women's History*. These journals carry a combination of articles, book reviews, thematic review essays, and bibliographies that together provide an overview of work in the field at any particular moment.

The National Women's History Project organizes teacher training workshops, coordinates the National Women's History Month educational program, and distributes posters, books, buttons, videos and other materials related to women's lives and accomplishments. To get on the mailing list, write to NWHP, 7738 Bell Road, Windsor, CA 95492-8518.

Women's historians have now formed numerous organizations that bring together, through conferences and newsletters, scholars who work in particular fields—the Southern Association of Women Historians, the Western Association of Women Historians, the Association of Black Women Historians, the Task Force on Ancient History, and so on. The most efficient way to obtain information on a whole range of organizations is by joining the Coordinating Council for Women in History. Information on CCWH can be obtained by writing Peggy Renner, Executive Director/Treasurer, CCWH, Glendale College, 1500 N. Verdugo Road, Glendale, CA 91208.

About the Authors

Sylvia Schafer received her Ph.D. in modern European History from the University of California, Berkeley. She is currently Assistant Professor of History at the University of Wisconsin-Milwaukee, where she teaches European social and women's history and is a member of the women's studies faculty. Her essay, "When the Child is the Father of the Man: Work, Sexual Difference, and the Guardian-State in Third Republic France," appeared in *History and Theory* beiheft 31: *History and Feminist Theory* (1992) and was reprinted in A.L. Shapiro, ed., *Feminists Revision History* (Rutgers, 1994). She has also published in *differences* and *The International Journal of Children's Rights*. Her book, *Children in "Moral Danger" and the Problem of Government in Third Republic France*, will be published by Princeton University Press in 1997.

Merry E. Wiesner is Professor of History and former Director of the Center for Women's Studies at the University of Wisconsin-Milwaukee. She is the author of *Working Women in Renaissance Germany* (Rutgers, 1986), *Women and Gender in Early Modern Europe* (Cambridge, 1993), *Gender, Church and State in Early Modern Germany: Essays by Merry E. Wiesner* (Longmans, 1997), and over 30 articles on various aspects of women's lives and gender structures in early modern Europe, especially in Germany. She is a co-author of two innovative reader/methodology texts for use in introductory history surveys, *Discovering the Western Past: A Look at the Evidence* (Houghton-Mifflin, third edition 1997) and *Discovering the Global Past: A Look at the Evidence* (Houghton-Mifflin, 1997) which include extensive pictorial and written

sources regarding gender issues. She is also involved in the ACLS Teacher Curriculum Development Project which brings together university faculty and public school teachers to develop innovative curriculum in the humanities, and currently holds a Guggenheim Fellowship.

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WOMEN IN THE CURRICULUM

The following publications consist of directories, manuals, and essays covering the primary information needed by educators to transform the curriculum to incorporate the scholarship on women. The publications have been designed to be brief, user friendly, and cross referenced to each other. They can be purchased as a set or as individual titles. Tables of contents and sample passages are available on the National Center Web page: http://www.towson.edu/ncctrw/.

➢ ***Directory of Curriculum Transformation Projects and Activities in the U.S.***

The *Directory* provides brief descriptions of 237 curriculum transformation projects or activities from 1973 to the present. It is intended to help educators review the amount and kinds of work that have been occurring in curriculum transformation on women and encourage them to consult project publications (see also *Catalog of Resources*) and to contact project directors for more information about projects of particular interest and relevance to their needs.

386 pages, 8½ x 11 hardcover, $30 individuals, $45 institutions, ISBN 1-885303-07-6

➢ ***Catalog of Curriculum Transformation Resources***

The *Catalog* lists materials developed by curriculum transformation projects and national organizations that are available either free or for sale. These include proposals, reports, bibliographies, workshop descriptions, reading lists, revised syllabi, classroom materials, participant essays, newsletters, and other products of curriculum transformation activities, especially from those projects listed in the *Directory*. These resources provide valuable information, models, and examples for educators leading and participating in curriculum transformation activities.

(Available fall 1997)

➢ ***Introductory Bibliography for Curriculum Transformation***

The *Introductory Bibliography* provides a list of references for beginning curriculum transformation on women, especially for those organizing projects and activities for faculty and teachers. It does not attempt to be comprehensive but rather to simplify the process of selection by offering an "introduction" that will lead you to other sources.

15 pages, 6 x 9 paper, $7, ISBN 1-885303-32-7

➢ ***Getting Started: Planning Curriculum Transformation***

Planning Curriculum Transformation describes the major stages and components of curriculum transformation projects as they have developed since about 1980. Written by Elaine Hedges, whose long experience in women's studies and curriculum transformation projects informs this synthesis, *Getting Started* is designed to help faculty and administrators initiate, plan, and conduct faculty development and curriculum projects whose purpose is to incorporate the content and perspectives of women's studies and race/ethnic studies scholarship into their courses.

124 pages, 6 x 9 hardcover, $20 individuals, $30 institutions, ISBN 1-885303-06-8

➢ ***Internet Resources on Women: Using Electronic Media in Curriculum Transformation***

This manual gives clear, step-by-step instructions on how to use e-mail, find e-mail addresses, and access e-mail discussion lists relevant to curriculum transformation. It explains Telnet, FTP, Gopher, and the World Wide Web, and how to access and use them. It discusses online information about women on e-mail lists and World Wide Web sites. Written by Joan Korenman, who has accumulated much experience through running the Women's Studies e-mail list, this manual is a unique resource for identifying information for curriculum transformation on the Internet. Updates to this manual will be available on the World Wide Web at http://www.umbc.edu/wmst/updates.html .

130 pages, 6 x 9 hardcover, $20 individuals, $30 institutions, ISBN 1-885303-08-4

➢ ***Funding: Obtaining Money for Curriculum Transformation Projects and Activities***

This manual is intended to assist educators who lack experience in applying for grants but are frequently expected to secure their own funding for projects. The manual provides an overview of the process, basic information and models, and advice from others experienced in fund raising.

150 pages,6 x 9 hardcover, $20 individuals, $30 institutions, ISBN 1-885303-05-x

➢ ***Evaluation: Measuring the Success of Curriculum Transformation***

This manual outlines several designs which could be used when assessing the success of a project. *Evaluation: Measuring the Success of Curriculum Transformation* is written by Beth Vanfossen, whose background in the teaching of research methods as well as practical experience in conducting evaluation research informs the manual's advice. Evaluation is an increasingly important component of curriculum transformation work on which project directors and others often need assistance.

(Available fall 1997)

➢ ***Discipline Analysis Essays***

Under the general editorship of Elaine Hedges, the National Center has requested scholars in selected academic disciplines to write brief essays summarizing the impact of the new scholarship on women on their discipline. These essays identify and explain the issues to be confronted as faculty in these disciplines revise their courses to include the information and perspectives provided by this scholarship. The series is under continuous development, and titles will be added as they become available. See order form for essays currently available.

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➢ ***CUNY Panels: Rethinking the Disciplines***

Panels of scholars in seven disciplines address questions about the impact on their disciplines of recent scholarship on gender, race, ethnicity, and class. The panels were developed under the leadership of Dorothy O. Helly as part of the Seminar on Scholarship and the Curriculum: The Study of Gender, Race, Ethnicity, and Class within The CUNY Academy for the Humanities and Sciences. For this seminar CUNY received the "Progress in Equity" award for 1997 from the American Association of University Women (AAUW).

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No. 7H

Essays in this *Discipline Analysis* series, edited by Elaine Hedges, summarize the impact on specific disciplines of the new scholarship on women. Written by scholars in the disciplines, these essays identify and explain the issues to be confronted by faculty in individual disciplines as they revise their courses to include women. Each essay provides a valuable bibliography, frequently with a separate listing for internet resources.

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